Postlude: Finding the Sacred Centre

God sent prophets to all nations\(^1\) with His tidings in their languages.\(^2\) Despite all the forms it can take, prophecy’s principle is one – the maternal prophet they swore their oath to in pre-existence. A prophet’s heart contains only the knowledge God gave us all as our original covenant of Lordship and service. Their knowledge is realized and clarified to remind us of that covenant.

Prophecy belongs to all peoples and languages. It fits our original nature. In pre-existence we bore witness to His lordship\(^3\) and the prophets remind us of this. Their every admonishment confesses the Praised, received from the Lord as maternal seal\(^4\) in pre-existence.\(^5\)

To confess the Praised is to confess God. He is our link between existence and the Creator.\(^6\) All things can know this, existence manifests it, and God reveals in the Recitation: “We shall show them Our signs in the horizons and in themselves, till it is clear to them that it is the truth.”\(^7\) This clear knowledge is realized in acknowledging that all things reveal His unity and the Praised’s apostolate. God and His apostle are the Reality of the self. Learned knowledge reminds us, but is not sufficient for self-realization. The Praised sums up the world and the prophets. Created with Truth, he confirms every sign in history. The Recitation records:

He has laid down for you as debt that He charged Noah with, and that We have revealed to thee, and that We charged Abraham with, Moses and Jesus: "Honour the debt, and scatter not regarding it." Very hateful is that for the concealers that thou callest them to. God chooses unto Himself whomsoever He will, and He guides to Himself whosoever turns, penitent.”\(^8\)

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1 See Qur’an, 10:47.
2 Ibid., 14:4.
3 Ibid., 7:172.
4 Ibid., 33:40.
5 Ibid., 3:81.
6 Ibid., 33:56.
7 Qur’an, 41:53.
8 Ibid., 42:13.
He has sent down upon thee the Book with the Truth, sent down the Torah and the Gospel aforetime, as guidance to the people, and He sent down the Salvation.9

Every people and individual has always and will always realize knowledge through two confessions that manifest one Truth: God’s unity and the Praised’s apostolate, the only path to God:

My chastisement – I smite with it whom I will; and My mercy embraces all things, and I shall prescribe it for those who are mindful and pay the alms, and those who indeed believe in Our signs, those who follow the apostle, the maternal prophet, whom they find written down with them in the Torah and the Gospel, bidding them to honour, and forbidding them dishonour, making lawful for them the good things and making unlawful for them the corrupt things, and relieving them of their loads, and the fetters that were upon them. Those who believe in him and succour him and help him, and follow the light that has been sent down with him – they are the prosperers.10

Following the Praised determines prosperity in two ways. First is our conduct in the world as the theatre of success, where “following the apostle,” obeying his “bidding to honour and forbidding dishonour,” “making lawful the good things and making unlawful the corrupt things,” and “relieving us of our loads” are applied to nature, society, the political order and the cosmos. Second is following him as inner, return through the self to the world of angelic presence, the lost abode which the signs, prophets and revelations recall. This prosperity depends on realization in the angelic light of the self, the lost abode. Each of us returns to God alone.

The angels are created of light and circle the Throne of God, the Light of the heavens and the earth. Those who follow the light of the Praised follow the angels. His Throne is in the heart, and the Ka‘ba and the circuit remind us of our covenant with Him, Who revealed His lordship to us directly and entered a covenant with us by revelation. As He said, He sent the Ka‘ba into the world as a sign of return to that perfect state, lost with the original covenant: “God has appointed the Ka‘ba, the holy house, as an establishment for men.”11

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9 Ibid., 3:3–4.
10 Ibid., 7:156–57. The difference in translation of the two verses given here from the translation given above serves to indicate possible differences of interpretation.
11 Qur’an, 5:97.